

- I. *The great BENEFIT of AFFLICTIONS.*
II. *The Long-Suffering of GOD, with respect
to sinful Communities.*
III. *The Duty of Christ's Ministers, and the
Offence by some taken at their Doctrine;*
CONSIDERED.
-

IN THREE
SERMONS,

Preached in
St. NICHOLAS'S CHURCH,
AND
St. GEORGE'S CHAPEL,
IN
GREAT YARMOUTH,
At several Times

In the YEARS 1724, and 1725.

By ROBERT CAMELL, L.L.D. Rector of
BRADWELL in SUFFOLK.

With a PREFACE in Vindication of the Author.

L O N D O N,

Printed; And Sold by the Bookfellers of London,
and Norwich. M.DCC.XXVI.





THE
PREFACE.



POLOGIES for printing Sermons now-a-Days (since there are so many good ones already published) are, perhaps, not more common than necessary; and had it not been for my own Vindication, the following Sheets should never have been made publick, but have remained in that Obscurity, which I ever thought they had a more just Title to; but after having preached the Two first in Twelve several Places, and

A 2 Three

P R E F A C E.

Three different Diocesses, they were so vilely misrepresented in the last Place that I preached them (although they had met with a different Fate in all the other) that it would have been a just Imputation upon my Character and sacred Function, not to convince the World, that there was no Reason to take Offence, where there was none given. My Business, as a Gospel-Preacher, and a Minister of Jesus Christ, was to endeavour, as much as in me lay, to reform a guilty World, to warn the Sinners of their wicked Ways, and to denounce God's Vengeance against such flaming Impieties, as seemed to cry aloud for his vindictive Wrath, and demand his Punishment: This I have done in general Propositions, and Terms as universal as the Nature of the Subject would admit of; and if any conscious Offender will particularly apply what I have said at large, I have nothing to say further to that, than heartily

P R E F A C E.

tily to wish and pray, that his Anger may work in him a Repentance, not to be repented of.

*But I am sensible I ought to ask the Reader's Pardon for keeping him thus long in Suspence. He must know then, That having an Opportunity of serving my worthy Friend Dr. Macro, Minister of Yarmouth, on Sunday the 19th of September last, the Duty of the Day carried me to St. Nicholas's Church in the Forenoon, and to St. George's Chapel in the Afternoon. I thought I had discharged my Duty faithfully and conscientiously, with Reverence and due Decorum; and as to my SERMONS, I was not much solicitous about them, knowing they had stood the Test of several Congregations before, and were never, as yet, found fault with: But, to my great Surprise, the Tuesday following, I was alarmed with an Account of my having given
great*

P R E F A C E.

great Offence to a CERTAIN PERSON of great Power in the Town; that he had summoned some of his Brethren together; had sent for the Clergy that were then in Town, made a virulent Speech against my Sermons, and sent me Word by one of the Clergymen, that I should never come into the Pulpit again. As to his Threatnings, I little regarded them, well knowing it was not in his Power to hinder me; but, I must confess, I was a little at a Loss to know what was the Reason of this GREAT MAN's Anger: Upon which, I sent for some of my Friends, and, upon a diligent Perusal of all that I had preached, we found, indeed, some warm Expressions against the crying Vices of the Age, at the latter End of the Second Sermon, together with some severe Reflections, that the Prophet Jeremy had made upon the Jews in his Days. He complained, for Instance, That they were as fed Horses
in

P R E F A C E.

in the Morning; every one NEIGH-
ING after his Neighbour's Wife: *But
surely this could give no Offence to any
Gentleman of known Chastity, and con-
jugal Fidelity: What is the Complaint
in general of Luxury and Extravagance,
of Vanity and Pride, of Ill-Nature and
Detraction, of Slander and Calumny,
to any Person that is noted for the
Practise of the opposite Vertues? The
Character of a good Man, Every-body
knows to be too well established not to
bear the Repetition of so general an
Accusation as this: Whoever is remark-
able for a singular Humility scarce to
be met with in others, for a kind and
affable Behaviour, an honest and unde-
signing Integrity: They that are above
the little Artifices of Treachery and
Fraud, that are plain and open in their
Dealings, and regard nothing so little
as their own Interest; They that never
mean themselves, but do Good merely
for the Sake of doing so: Such Persons*
as

P R E F A C E.

as these are, could not possibly be offended; and if they were otherwise, their Anger is easily to be accounted for; not that from the Anger of People I would, in any measure, immediately infer their Guilt; for I should well hope in all Christian Charity, that their unexceptionable Conduct would loudly proclaim to the World, their unspotted Innocence and Vertue.

But let us suppose, for once, that there were a Set of Persons that might accidentally hear these Discourses, and were really guilty: We will suppose the sly Adulterer; the skulking Sodomite; the treacherous Villain; the incorrigible Sot; the young Extravagant; and the covetous old Churl, to be all present when these Sermons were preached; why still, certainly, 'tis our Business to tell them of their Crimes, and their Duties to repent and amend.

AHAB

P R E F A C E.

AHAB, indeed, hated MICAIAH the Son of IMLA, because he prophesied Evil of him, and not Good; but DAVID was not angry with NATHAN, when he came to him in the well-known Case of BATHSHEBA, the Wife of URIAH the HITTITE, and told him in express Words, *THOU ART THE MAN.* And if we follow the great Apostolical Injunction, we must be instant in Season, and out of Season, and reprove, rebuke, and exhort with all Authority: *This, I trust in God, we shall always do.*

As to personal Reflections, even upon the Guilty, I have ever been industrious to avoid them; but for condemning of Vices in general, and leaving the Application to the Sinners themselves; This, I am sure, is, and will ever be, our bounden Duty; and thus we must persuade Men, if we have any Regard to the Terrors of the Lord.

P R E F A C E.

*The great Archbishop Tillotson has a * Sermon upon the same Text with the Second of mine, and does Justice to his lofty Theme, in a Stile and Method peculiar to himself, and was not afraid to preach it to the Lord Mayor of London, and Court of Aldermen, who were so far from being offended at it, that they requested him to print it; and, though I am far from comparing any thing that I can draw up, with the elaborate Writings of that great Man, yet I will be bold to say, his Expressions are more severe than mine against Vice in general; and, perhaps, had he happened (when a private Clergyman) to have preached it at YARMOUTH, some Person or other, pretending to an Authority they had not, might have threatned to HUMBLE him for it.*

* Serm. 37. Vol. I. Fol. Edit.

P R E F A C E.

We are accountable to our Diocesan (for what Errors we may be guilty of as Clergymen) and not to a Justice of Peace; and 'twould be very hard not to suppose us as good Judges of what we compose, as our Auditory may be of what they censure and condemn.

As to Party Matters (however others may misrepresent me) for my Part, I declare against all Parties, according to what I have laid down in my Second Sermon, and shall always make it my Endeavour to behave myself as a Clergyman of the Church of England; as a true Friend to the present Establishment; and as a loyal Subject ought to do. Our Business is to heal Breaches, and unite Divisions, and, to me, the honest Men of all Parties are alike. I shall not therefore take Notice of the malicious Insinuations of those that are my Enemies, merely because I tell them the
B 2 Truth;

P R E F A C E.

Truth ; but shall readily submit the Perusal of my Sermons to all disinterested and unbyassed Persons, who, I doubt not, will read them with the same good Intention that I wrote them.

As to the Passage relating to the Division of the Church, at the End of my Second Sermon, I declare my Meaning to be against those, and those only, that have openly attacked her in her Fundamentals, or endeavoured, by strange and new-fangled Doctrines, to reduce and corrupt her true Votaries ; I mean, such as the great and learned Dr. Waterland has, with indefatigable Industry, drawn his Pen against ; such, likewise, as have engaged the Labours of the worthy Dean of Chichester, Dr. Snape, Dr. Hare, and others ; and surely it can be no Offence to glance at these ill Principles in a Sermon, the Confutation of which has employed the Care and Study of these victorious
Champions

P R E F A C E.

Champions for the Christian Cause in general, and the Church of England in particular.

I shall trouble the Reader no longer than to assure him, I have honestly and conscientiously printed exactly what I preached; there is not a single Sentence altered in any of the Sermons: Though I ought to apologize, indeed, for the Addition of the last, which I preached at Yarmouth about a Year since; but I hope it may, in some measure, contribute to abate the Prejudices that have been so warmly entertained against the Clergy in general, upon account of a due Discharge of their Duty, and, as it fell in so exactly with my own Case, the Reader will the more easily pardon my publishing of it.

*I know not which is most obnoxious (though the Two first were the Sermons particularly levelled at) nor can I see
any*

P R E F A C E.

any thing that ought to give Offence in either of the Three. I shall leave it therefore to the World to judge, whether I have deserved the Usage I have met with upon this Occasion.

Reader, if thou art wicked, take care to mend; if innocent, thou wilt not, I hope, be offended with the Perusal of the following Sheets.

October the 23^d
1725.

R. CAMELL.

AFFLIC-

AFFLICTIONS *naturally tend to inspire*
us with a due Sense of our Duty, which, if
improved, will infallibly promote our Good :
Together with some comfortable Exhortations
to Afflicted Persons.

IN A
S E R M O N

Preached at

St. NICHOLAS'S CHURCH,

IN
GREAT YARMOUTH,

September 19. 1725.

By ROBERT CAMELL, L.L.D. Rector of
BRADWELL in SUFFOLK.

L O N D O N:

Printed in the YEAR M.DCC.XXVI.



SERMON I.

PSALM cxxxvii. Ver. 1.

*By the Rivers of Babylon there we
sate down : yea, we wept when we
remembred Sion.*



IN this mournful Psalm, the royal Prophet describes the forlorn and disconsolate Condition of his Countrymen the Jews, during the *Babylonian* Captivity. This unhappy People, immersed in Sensuality and Wickedness, and turning a deaf Ear to the solemn Woes uttered against them by the Prophet *Jeremiah*, were given up by God Almighty as a Prey into the Hands of *Nebuchadnezzar* King of *Babylon*. They were grown to so great a Pitch of Wickedness, as to imprison the

G

holy

18 *The Benefit of Affliction.* Serm. I.

holy Man of God, and prophanely to neglect the Threatnings of the Roll pronounced by *Baruch*. For this their irreclaimable Folly and Impiety, the aforementioned haughty heathen Monarch had Power over them, and prevailed against them : He took their City of *Jerusalem* it self, and bound *Jehoiakim*, their King, in Chains : He ordered their Nobles, and their Princes of the Blood, to be made Eunuchs, and caused them to attend him in the most servile Manner, and condemned an innumerable Body of the People to a long and tedious State of Captivity, in and about his own Metropolis the City of *Babylon* : He spared not their holy Places, but ravaged even their consecrated Utensils : The very Vessels of the Temple were sent for to be prophaned in the Service of his God *Bel*, and all the Marks of Indignity and Contempt, that could be offered, either to them, or their Worship, were at once inflicted upon them. In these deplorable Circumstances, it was natural for them to remember their former Ease and Prosperity : The bitter Auguish they now sustained, and the wounded Spirits they laboured

Serm. I. *The Benefit of Affliction.* 19

laboured under, revived in them all the racking Thoughts of their lost Country and forsaken Friends : What were the Streams of *Tygris* and *Euphrates*, Rivers in a hostile Country, to those of their much-lov'd *Jordan* in their Native Place? Or what availed the towring Hills and distant Prospects round about them, but to raise up in them the beautiful Image of their *Sion*, they had left behind them? At the dear Remembrance of which, they could no longer contain themselves, but burst into a Flood of Tears, bemoaning their present melancholly Circumstances ; and, above all, their Stubbornness and Iniquity that had been the unhappy Occasion of all their fatal Misfortunes : *We wept when we remembred thee, O Sion*, say they. And hard it was for them, that no other Land, but that of *Babylon*, could melt them into Tears ! Great Reason had they now to weep, when for Seventy long Years, which their miserable Thraldom was to continue, the taunting Inhabitants should besides insult their Misfortunes, and require Melody of them in all their Heaviness ! That the Songs of *Sion* should be called

18 *The Benefit of Affliction.* Serm. I.

holy Man of God, and prophanely to neglect the Threatnings of the Roll pronounced by *Baruch*. For this their irreclaimable Folly and Impiety, the aforementioned haughty heathen Monarch had Power over them, and prevailed against them : He took their City of *Jerusalem* it self, and bound *Jehoiakim*, their King, in Chains : He ordered their Nobles, and their Princes of the Blood, to be made Eunuchs, and caused them to attend him in the most servile Manner, and condemned an innumerable Body of the People to a long and tedious State of Captivity, in and about his own Metropolis the City of *Babylon* : He spared not their holy Places, but ravaged even their consecrated Utensils : The very Vessels of the Temple were sent for to be prophaned in the Service of his God *Bel*, and all the Marks of Indignity and Contempt, that could be offered, either to them, or their Worship, were at once inflicted upon them. In these deplorable Circumstances, it was natural for them to remember their former Ease and Prosperity : The bitter Auguish they now sustained, and the wounded Spirits they laboured

Serm. I. *The Benefit of Affliction.* 19

laboured under, revived in them all the racking Thoughts of their lost Country and forsaken Friends: What were the Streams of *Tygris* and *Euphrates*, Rivers in a hostile Country, to those of their much-lov'd *Jordan* in their Native Place? Or what availed the towring Hills and distant Prospects round about them, but to raise up in them the beautiful Image of their *Sion*, they had left behind them? At the dear Remembrance of which, they could no longer contain themselves, but burst into a Flood of Tears, bemoaning their present melancholly Circumstances; and, above all, their Stubbornness and Iniquity that had been the unhappy Occasion of all their fatal Misfortunes: *We wept when we remembred thee, O Sion*, say they. And hard it was for them, that no other Land, but that of *Babylon*, could melt them into Tears! Great Reason had they now to weep, when for Seventy long Years, which their miserable Thralldom was to continue, the taunting Inhabitants should besides insult their Misfortunes, and require Melody of them in all their Heaviness! That the Songs of *Sion* should be called

20 *The Benefit of Affliction.* Sermon. I.

for in a strange Land, and that a base and foreign Multitude should trample upon the Necks of a once brave and flourishing People : That the free-born *Israelite* should bow the Knee to a proud *Babylonian* Slave ; and Lyon's Dens, and burning fiery Furnaces should be prepared, to menace them into worshipping of the golden Image, their idolatrous King had set up.

The melancholly Occasion of the Text being thus explained, I think we may easily gather from it,

First, *That Afflictions and Persecutions naturally tend to inspire us with a Sense of our Duty.*

Secondly, *That they will infallibly promote our Good, if we make a right Use of them.*

Thirdly and Lastly, *I shall propose some few comfortable Considerations to those who are in Affliction, by which they may be enabled to make the best Use of them, for their Benefit both here and hereafter.*

First,

Serm I. *The Benefit of Affliction.* 21

First, We have, in the Words of the Text, as lively a Confirmation of this first Assertion, as we can well have. No sooner did the Captive *Israelites* begin to be sensible of a foreign Yoke, but they were smitten with a pungent Sense of their Wickedness, and the endearing Charms of their own Country struck them with such inexpressible Anguish of Soul, that every Rivulet and Grove made them think of their Native Place, and curse their obstinate Impiety, for bringing upon themselves so heavy a Punishment. Before he *was afflicted*, Holy *David* complained that he had gone astray, but now, says he; that is, *since I have felt thy avenging Hand, O God*, now I am wakened from my former Lethargy, and *now have I kept thy Commandments*. And so true is this Observation of Holy *David*, (with relation to himself) when applied to the rest of Mankind, that too many, I fear, would never be brought to a Sense of their Duty at all, if God, in his great Mercy, did not visit them with some sharp bodily Distemper, or pour down some great Mis-

22 *The Benefit of Affliction.* Serm. I.

Misfortune upon them. I dare appeal to the Experience of most of you, who can't but have known Instances of some indolent Wretches, who have, for a long Series of Years, taken no manner of Care for their Souls, nor made any Provision for another State, living in a careless and negligent manner, and fully intending so to dye; and if they are accidentally snatch'd out of this World, and hurry'd into Eternity, without any Warning; in this Condition, how deplorable must their Case needs be at the great Tribunal? And how will they be ashamed before Men and Angels? But sometimes it so happens, that God, in his great Mercy, vouchsafes to let them taste of the Rod of Vengeance, and by the acute Pains of some Bodily Disease, they are naturally carried to reflect upon the intolerable Torments of Hell, and how much they have deserved them: This sets them upon the great and necessary Work of Repentance, and if they are not too hardened for the assisting Grace of God, they are by this Means, sometimes, brought to work out their Salvation with Fear and Trembling.

I. Serm. I. *The Benefit of Affliction.* 23

Trembling. The Sense of approaching Danger, could make the idolatrous *Ahab* humble himself in Sack-cloth and Ashes, and by that Means avert the Evil of the Lord from his House, in his Days *. King *Manasseh* besought the Lord his God, and humbled himself greatly before the God of his Fathers: But when? Not before he was in Affliction, bound in Fetters, and carried Captive into *Babylon*. These are the Days of our Tryal, for as long as things go prosperously in the World, whilst we meet with no Calamity, nor come into any Misfortune like other Men, we are too apt to be wedded to the good Things here, and to be blind to any Happiness in Reverſion, too eagerly to pursue the momentary Enjoyments of this fading and transitory Life. Alas! What avails it to go about to persuade the Man of Pleasure, that he is in a mistaken Path, whilst the Gaiety of his Temper, added to the Impetuousness of his Appetite, carries

* 2 *Chron.* xxiii. 12, &c.

24 *The Benefit of Affliction.* Sermon I.

him down the Torrent, with a Force not easily to be withstood, at least whilst he is healthy, and, as he thinks, out of the Reach of any Misfortune? But come to this Man upon a sick Bed, or when any grievous Calamity lies heavy upon him, you'll find his gay and jovial Temper turned to bitter Remorse and great Vexation of Spirit; he will at that Time bewail his Life spent in idle Frolick, and vain Amusement: His vicious Intrigues will rise up fresh to his Remembrance, and the injurious Treatment he has dealt to others, will be but sorry Comfort to him, when the *Snares of Death have compass'd him round about, and the Pains of Hell have got hold upon him.* Those Faculties of the Soul, that have for a long Time lain dormant, in the Day of Trouble, will brighten and grow brisk upon us; our Memories, that were before tenacious of nothing but empty Scenes of Pleasure, will then represent to us, in lively Colours, the black and guilty Part of our Lives; our Inventions, instead of contriving to satisfy us with Variety of pleasing Objects, will

Serm. I. *The Benefit of Affliction.* 25

will then put us upon enquiring after the best Method, how to appease an angry God ; our Wills are then ready to cleave stedfastly to the Lord ; and the most stubborn Sinner will yield up his Soul to Instruction, when his Uneasiness of Mind, and Pain of Body, shall convince him, that God is his only Refuge, and that to be in his Favour, is the most sure resting Place he can confide in. When the heathen Emperors, by Ten unparallel'd Instances of Cruelty, universally persecuted the Church of Christ, how did our holy Mother flourish like a green Palm-tree, under this heavy Weight, and every bloody-minded Tyrant, by his cruel Edicts, gave new Strength and Vigour to the Christian Cause ? The illustrious Examples of the Martyrs and Confessors, inspired Thousands with such Courage, as enabled them to rejoice, that they were thought worthy to suffer for the Name of Christ ; and where Vice and Error had introduced it self amongst them, the *Hereticks* and loose Christians were sure to be reformed and purged by the Racks and Tortures of the Hea-

D

then:

26 *The Benefit of Affliction.* Sermon I.

then : They were soon brought to a Sense of their Wickedness and Folly, by impending Judgments, and learnt to remember God right in the Day of Wrath. And this brings me to my *second* Head of Discourse, in which I propos'd to shew you,

Secondly, That the severest of these Afflictions will promote our Good, if we make a proper Use of them : And this is no more than an immediate Consequence of what I have already laid down ; for if Afflictions naturally inspire us with a Sense of our Duty, that Sense, well pursued, must needs turn to our Advantage in the End. They are sent by God Almighty for wise and good Ends, and serve to try our Patience, that we may be found stedfast and unmoveable. And even in this Case, how gloriously may they be made to turn to our Benefit ! The upright and holy *Job*, upon whom the Vial of God's Vengeance was poured out in a most remarkable Manner, was one that *feared God, and eschewed Evil* ; he was exemplary in his Life
and

Serm. I. *The Benefit of Affliction.* 27

and Conversation, and diligently served the Lord, he and his whole House : Yet upon this righteous Person did the Lord rain Snares, Fire and Brimstone, Storm and Tempest : His Sons and Daughters, the Blessings of his Marriage-bed, were suddenly snatch'd away from him ; the *Chaldaean* and *Sabaean* Robbers made a fatal Inroad upon his paternal Inheritance ; his Wife tempted him to rebel against his Maker ; and, for his own Person, his nauseous Boils forced him to be separated from the rest of Mankind ; and, disregarded by all, he was reduced to the miserable Comfort of a solitary Dunghil, and a Potsherd : But in all these grievous Calamities, he behaved himself with a due Submission to his Almighty Creator, acknowledged his absolute Dominion over him, and quietly resigned himself to his Good-will and Pleasure ; for which his prudent Deportment, and pious Resignation, *because in all this he sinned not, nor charged his God foolishly,* the latter End of this Man was more glorious than the Beginning ; and even in this World, God was pleased to bless him in his Circumstances,

D 2

28 *The Benefit of Affliction.* Sermon. I.

stances, beyond all that he possess'd before. When the smart Tryal was over, and he had baffled the great Adversary of his Soul, and by an unshaken Integrity triumph'd over the Devil ; then it was that his Ulcers were immediately healed, his Family encreased, his Flocks and Herds multiplied, and he was more peculiarly the distinguish'd Favourite of Heaven at the latter End of his Life, than he was at the Beginning : Nor can we tell many times what secret Ends God's Providence has to serve, which he makes use of the most trying Means to bring about. If *Joseph* be hated by his Brethren, and wickedly sold to the *Midianitish* Merchants, God shall send *Potiphar* to purchase his beloved Servant, and in a short Time he shall shine the first in Favour, in the splendid Court of *Pharaoh* King of *Egypt* : Nay, it shall so fall out, that his haughty Brethren shall bow their Knees before him, and by virtue of this unnatural Act of theirs, he shall become the happy Instrument of saving their Lives, and the Life of his aged Father *Jacob*, as you may read in the xxxvii, xli, and xlvii Chapters

Serm I. *The Benefit of Affliction.* 29

Chapters of *Genesis*. Thus does it please God many Times to bring Good out of Evil, and the Afflictions and Persecutions of his Saints and Servants here (if patiently borne withal, and quietly submitted to) shall, in the End, be for their great Good and Benefit, as well in this World, as in the other. *They that sow in Tears, (says the royal Psalmist) shall reap in Joy; and it is better (according to the Preacher) to go into the House of Mourning, than to go into the House of Feasting; for Death is the End of all Men, and the Living will lay it to his Heart. Sorrow is better than Laughter, for by the Sadness of the Countenance, the Heart is made better, Eccles. vii. 2, 3.* Do not despair, therefore, O Christian! when surrounded with Affliction, and hemm'd in with Troubles; learn what they were sent for, and how much thou hast deserved God's heaviest Displeasure: Look well into thy own Breast, and see if there be no way of Wickedness in thee, and pray unto God to lead thee in the Way everlasting. Does Narrowness of Circumstances oppress thee? Or are thy Friends found treacherous and unfaithful? Learn
to

30 *The Benefit of Affliction.* Sermon. I.
to be thy own best Friend, and assure
thy self, these Straights are come up-
on thee, but to instruct thee to be-
have thy self the better in a plenti-
ful Condition, or to put a true Va-
lue upon thine own honest Labour
and Industry. Again, Art thou in great
Pain of Body, and confined by some
intolerable Distemper? Do *the Arrows of*
the Lord press hard upon thee, and his Hand
make thee sore? Even in this Case, it is
not so bad with thee, as with those thou-
sands of miserable Wretches, who have
been suddenly snatch'd away by the Pesti-
lence, and have not had Time, perhaps,
as thou hast, to think upon their Ways,
and repent and amend. Know that all
Things move together for Good to them
that love God; and that this Tryal of
your Faith worketh Patience, and *
blest is the Man who endureth Temptations;
for when he is tryed, he shall receive the
Crown of Life.

* 1 Jam. iii. 12.

Serm. I. *The Benefit of Affliction.* 31

This leads me to my third and last Particular, which was, *To propose some comfortable Considerations to them who are in Afflictions, by which they may be enabled to make the best Use of them for their Benefit, both here and hereafter.*

And first of all, let them consider, that how severely soever they may at present be afflicted, God will not always cast off his People, nor forsake his Inheritance for ever; the *Babylonian Captivity*, so heavily complained of in the Text, was to last but the Space of Seventy Years, and then the *Jews* were again to return to *Sion*, and worship again in *Jerusalem*: Even the *Egyptian Bondage* had an End, and God raised up *Moses* for their Deliverance, and said, *Surely I have seen the Afflictions of my People, which are in Egypt, and have heard their Cry, by reason of their Task-masters, and I am come down to deliver them out of their Hand.* God Almighty oftentimes brings very low, but delivers in the End; and when, in his Wrath, he resolved to afflict the House of *Israel*, he
adds

32 *The Benefit of Affliction.* Serm. I.

adds this consolatory Clause at the End of the Sentence ——— *but not for ever:*
* *I will for this afflict the House of David* (says he) *but not for ever.* How comfortably does he address the Sons and Daughters of Affliction, by the Mouth of the Prophet *Isaiah*, when he says to them in *Cap. liv. 7, 8.* *For a small Moment have I forsaken you, but with great Mercy will I gather you. In a little Wrath I hid my Face from you for a Moment, but with everlasting Kindness will I have Mercy on you.* A Sentence full of the rich Mercies of an all-gracious God. Nor did our dear Redeemer discover a less tender and compassionate Sense for the Afflictions of Mankind, when, amongst the Beatitudes contained in his Divine Sermon on the Mount, he pronounces a Blessing to *those that mourn*, for they shall be *comforted.* A certain Prospect of an Abatement of their Misery, shall give them fresh Assurance, or they shall be cheer'd with the comfortable Gleams of a happy Eternity; the Dawnings of

* *I Kings, xi. 29.*

Serm. I. *The Benefit of Affliction.* 33

Immortality shall break in upon their Souls, and they shall be able (thro' God Almighty's assisting Grace) to rise above their earthly Misfortunes, and long to be with Christ.

Secondly, Let them that are in Affliction consider, that there is no State, nor Condition in the World, be it ever so deplorable, but the Hand of the Lord can deliver them from it ; nay, they may take this for their Comfort, that the greater their Tribulation and Distress is, in many Cases, the more remarkable has their Deliverance been : When * *Lot* was taken Prisoner, and depriv'd of all his Substance, it was not the united Forces of four victorious Monarchs, that could hinder his † Brother *Abraham* from redeeming him, and all that were with him, tho' accompany'd only with his own Servants ; and he himself no other than a private Inhabitant of the Plains of *Mamre*. When § *Hagar* was

* *Gen.* xv. 11, 12, to 16.

† *Gen.* xiv. 14, 15, to 20.

§ *Gen.* xxi. 16.

34 *The Benefit of Affliction.* Sermon I.

in such Distress for want of Water, for her Child, that she laid down the dying Babe, and retired in Tears, because she would not see it expire; Just at that very Juncture, God opened her Eyes, and she saw a Well of Water. *Elijah*, the faithful Servant of the most high God, shall be * fed by Ravens, in the Time of Famine; and the poor Widow's Cruise of Oil, and Barrel of Meal, shall not fail † till God sends Rain upon the Earth. Nor need we have Recourse to God's extraordinary Operations only, to confirm this Truth, since it is very manifest in thousands of Instances brought about by his common and ordinary Providence. How many here present have tasted of the tender Mercies of the Lord, in the wonderful Preservation of themselves, their Families, and Friends, from great and imminent Dangers, even when there was no human Prospect of their Escape? In what particular Instances indeed these special Favours have been vouchsafed,

* 1 Kings xvii. 6, 7. † *Ibid.* Ver. 14.

Serm. I. *The Benefit of Affliction.* 35

must be left to your selves to recollect and apply : Only remember to take this along with you, that the same Power that has all along so manifestly signalized it self in your Deliverance, (unless it be your own Faults) will never leave you, nor forsake you. Holy *David* could triumph in a strong Confidence, that the *same God that had delivered him out of the Paw of the Lion, and out of the Paw of the Bear, would also deliver him out of the Hands of the uncircumcised Philistine*; and so may every good Person assure himself, that God's *Arm is not grown short, that it cannot save; nor is the Strength of Israel impaired, that he cannot redeem.* Be the Danger ever so great, an unexpected Deliverance may be wrought, and with God all Things are possible, tho' to Man they may seem, perhaps, far otherwise.

Thirdly, It ought to be Matter of great Joy and Comfort to all in Affliction, that they have the precious Promises of God's gracious Assistance in all their Calamities, and an Assurance that God will lay no more upon them, than they

36 *The Benefit of Affliction.* Serm. I.
 are able to bear. The Author of the
 * *Hebrews*, speaking of our Saviour, tells
 us, *In that he himself hath suffered, being
 tempted, he is able also to succour them
 who are tempted: He knows the Frailties
 and Infirmities of our Flesh; and of Con-
 sequence, what Assistance is requisite
 for us, to go thro' our Tryals withal:
 Like as a Father pitieth his Children, so
 the Lord pitieth them who fear him; for
 he knoweth our Frame: He remembreth
 that we are but Dust.* Let no Man †
 (saith the Apostle) *when he is tempted, say,
 he is tempted of God; for God tempteth no
 Man, but with the Temptation maketh a
 Way to escape: Yea, so far is he from
 loading his People with Afflictions, that
 in holy Scripture, he is described, as re-
 penting of his fierce Anger, and expo-
 stulating within himself; his Bowels are
 said to yearn; and altho' they deserve the
 Judgment, he many Times suspends the
 Execution of the just Sentence. § How
 shall I give thee up, O Ephraim? How shall*

* *Heb.* Cap. ii. 18. Cap. iv. 15. Cap. v. 2.
 † *1 Cor.* Cap. x. 13. § *Hosea*, Cap. xi. 8, 9.

Serm I. The Benefit of Affliction. 37

I deliver thee, O Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine Heart is turned within me; my Repentings are kindled together; I will not execute the Fierceness of Anger; I will not return to destroy Ephraim, for I am God, and not Man. St. Paul was instructed both to be full, and to be hungry, and could do all Things thro' Christ that strengthened him. Tho' the primitive Christians were troubled on every Side, and persecuted with all the Fury and Malice that Men and Devils could invent; yet were they not forsaken, but the inward Man was renewed, and they always bore about in their Bodies the dying of the Lord Jesus, that the Life also of Jesus, might be manifest in their Bodies.

Fourthly and Lastly, All that are in Affliction, would do well to consider, that whatever they meet with, is not, nor can be, any more than what has been the common Lot of good Persons in all Ages of the World; even the blessed Jesus himself not excepted in this Case: The Disciple is not above his Lord,

38 *The Benefit of Affliction.* Sermon. I.

Lord, nor the Servant above his Master : It is enough for the Disciple, that he be as his Master. Whilst we are conversant in this Vale of Misery, we must expect to wade thro' a Sea of Afflictions : The World will hate us, and if it does so, happy are we ; for we know who has told us, that it * *hated him before it hated us* : Let us reflect upon a crucified Saviour : Let us set before our Eyes, the Examples of the holy Saints and Martyrs of old : Let us take the Prophets, who have spoken in the Name of the Lord, † for an Example of suffering Affliction, and of Patience. We know how cunning, and how powerful our Adversary the Devil is ; and therefore ought to beware, how he makes us magnify our own Distress, above the Sufferings of our fellow Christians ; § because no Temptation can befall us, but what is common to Man. Self-Love will, oftentimes, make us think our Pains to be greater, and our Burden heavier, than ever any one else could

* *John* Cap. xv. 18, 20. † *James* Cap. v. 10.
§ *1 Cor.* Cap. x. 13.

Serm. I. *The Benefit of Affliction.* 39

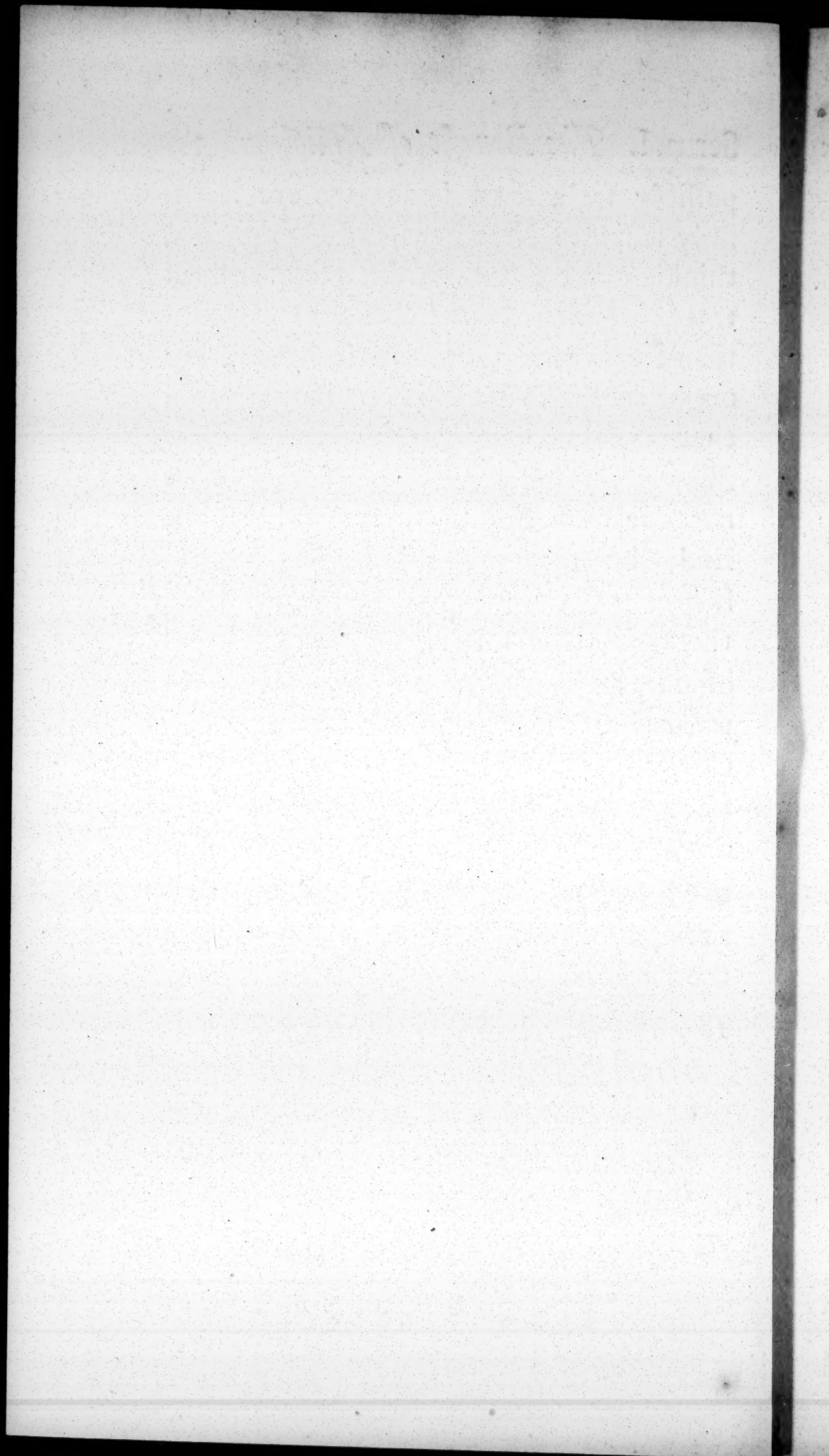
possibly feel; and hence we are insensibly led into Murmurs and Complaints, thinking our selves hardly used, and ill treated, when (if we did not want Patience and true Christian Courage) we ought to thank God for trying us with these *light Afflictions, which are but for a Moment*, in full Assurance, that (if it be not our own Faults) they will, in the End, be recompenced by an *eternal Weight of Glory*: Let us not forget, therefore, that this is the principal Part of our high Vocation, for *hereunto are you called* * (saith the Apostle) *because Christ also suffer'd for us, leaving us an Example, that we should also follow his Steps.*

Which God of his infinite Mercy grant to all here present, in and thro' the Merits of him that died for us, Jesus Christ the Righteous.

To whom with the Father and the holy Spirit, Three Persons, and One ever-blessed God, be ascribed, as is most due, all Might, Majesty, Power, Dominion, and Authority henceforth and for evermore. Amen.

* 1 Pet. ii. 21.

END of SERMON I.



*The Tender Mercies and Long Suffering of
God, in inflicting Publick Calamities; and
the dismal Consequence of neglecting such
Mercies, Consider'd. With a proper Appli-
cation of the Whole to Us of this Church
and Kingdom.*

IN A
S E R M O N

Preached at

St. GEORGE'S CHAPEL,

IN
GREAT YARMOUTH,

September 19. 1725.

By ROBERT CAMELL, L.L.D. Rector of
BRADWELL in SUFFOLK.

L O N D O N:

Printed in the YEAR M.DCC.XXVI.



SERMON II.

JEREM. vi. 8.

Be thou instructed, O Jerusalem, lest my Soul depart from thee; lest I make thee desolate, a Land not inhabited.



THE Words I have now read to you, contain a kind Admonition of the Almighty, by the Mouth of the Prophet *Jeremiah*, to the hardened and unrelenting *Jews*. The last Prophet was now amongst them, and for Forty Years together (before it happened) they had repeated Assurances, even from God himself, of their being carried away

44 *GOD's Tender Mercies,* Serm. II.
Captive into *Babylon* ; but during all
this Season, it was in their own Power,
by a sincere Repentance, and Amend-
ment of their Lives, to avert the heavy
Wrath of God, and to continue them-
selves in his Favour, and under his im-
mediate Protection. All his most severe
Menaces are conditional only, and if
ever his just Vengeance does take Place,
the Fault is declared to be their own,
with a *Why will ye die, O House of*
Israel? But all this unexampled Lenity
and Compassion, could work nothing
upon that stiff-necked and rebellious
Race; they continued still Deaf to all
Entreaty, and slighted and disregarded
all manner of Advice, that tended to
their Advantage : The Prophet com-
plains in his 5th Chapter, that they had
forsaken the Lord *Jehovah*, and sworn by
them that were no Gods : *When I had fed*
them to the full (says he, speaking in the
Person of the Lord of Hosts) *they then*
committed Adultery, and assembled themselves
by Troops in Harlots Houses ; they were as
fed Horses in the Morning, every one neigh-
ing after his Neighbour's Wife : *And shall*
I not visit for these Things, saith the Lord ?
And

Serm. II. *and Long-Suffering,* &c. 45

And shall not my Soul be avenged on such a Nation as this ? But notwithstanding all these great and manifold Provocations, his darling Mercy yet prevails upon his offended Justice ; and in the very next Chapter, he puts on all the tender Bowels of a compassionate Father, and addresses them in the Words of the Text, accommodated to our Capacities, with the utmost Pity and Concern ; and in order to work upon their Fear, if they had no Sense of Love or Gratitude left in them, he beseeches them, for their own sakes ; Be thou instructed, O Jerusalem, (says he) lest my Soul depart from thee ; lest I make thee desolate, a Land not inhabited ; from which Words, I shall submit to your private Meditation,

First, God's tender Mercy and Forbearance, so signally express'd, by his delaying to execute his just Vengeance upon any sinful Community.

Secondly, I shall shew the dangerous Consequence of neglecting, and disregarding such his great Mercy and loving Kindness ; such Neglect being sure to be attended with the
just

just and dreadful Punishment of his Wrath and Indignation.

Thirdly and Lastly, I shall make a proper Application of what has been said to the sinful, and, for that Reason, sorrowful Condition we of this Church and Nation at present labour under.

As to the *First* of these, the Almighty is no where displayed, in a more amiable and glorious Light, than in those beautiful Struggles between his Mercy and his Justice, with respect to sinful and offending Man. How must it revive the drooping Spirits of Sinners, when they reflect upon the undeserved Indulgence of their heavenly Father, and find even Omnipotence it self disarmed in their behalf? *As I live* (saith the Lord) *I have no Pleasure in the Death of the Wicked; but that the Wicked turn from their Ways, and live again.* How shall I give thee up, O Ephraim? How shall I deliver thee, O Judah? How shall I make thee as Admah? How shall I set thee as Zeboim? *Mine Heart is turned within me, my Repentings are kindled together.* Can any thing

thing be ever thought of by Man, more tender and compassionate, than these kind Expostulations? Nay, sometimes he has suffered himself to be confin'd, as it were, in the Execution of his Vengeance, even by his own Creatures, which was the Reason of the Angel's saying to Lot, * *Make haste, get thee to the Place where I commanded thee, for till thou art got there, I can do nothing*: Not but that Almighty Power is always absolute, consider'd in it self; but in the Execution of it, God's infinite Mercy interposes so far, as that nothing may be done, that will, in anywise, be prejudicial to those that are his true and faithful Servants. When the wanton *Israelites* had compelled their High Priest, *Aaron*, to make them a molten Calf, and they had all polluted themselves with Idolatrous Worship, the Anger of the Lord was kindled against them, and he rose up quick to destroy them; but in all this Rage and Fury he suffer'd his great Anger to be appeas'd, at the Intreaty of his

* Gen. xix. 22.

48 *GOD's Tender Mercies,* Serm. II.
Servant *Moses*, and declared afterwards,
that he should have destroyed them utterly,
* if he had not stood in the Gap,
to turn away his Wrath, lest he should
destroy them ; nay, so great was his Con-
descension, that he seems, as it were, to
parly with *Moses*, and even to ask his
Permission, † *Now therefore suffer me, that in
my fierce Anger I may destroy them.* O how
conspicuous are the tender Mercies of
God, when, in so flagrant a Case as this,
the Intercession even but of one righteous
Person, could so far prevail, as to divert
him from his Purpose ! But to carry this
Matter still farther ; In many Places, the
Union betwixt God Almighty, and his
faithful Servants, is described in such strict
Terms, that their Separation from his Ser-
vice, and lifting themselves under Sin and
Satan, may be as sensibly perceived by
them, as the Loss of any, or even of
all their Members, and the very parting
of the Soul and Body it self : In the Words
of the Text, *Jerusalem* is exhorted to be
instructed, that is, to hearken to the Voice

* *Psal.* cvi. 23. † *Exod.* xxxii. 10.

of God's Prophets, to repent, and amend their Lives, *lest* — What? *Lest my Soul depart from thee*; where the original Word signifies a *Luxation*, a Dismembring, a Disjointing of any thing; to intimate so strict and firm a Coalition of these two, that the cutting off a right Hand, or the plucking out a right Eye, would bear no Comparison to the Loss of God's Favour, or the Alienation of his Soul from theirs. The repenting *Ninevites*, from a due Humiliation of themselves, found Mercy; and notwithstanding the Frowardness of the Prophet *Jonah*, their City was not destroyed, although in Three Days time, had they not taken those salutary Measures, their lofty Piles of Building had been levell'd with the Dust, and Great and Small had both shared one common Fate. Upon *Ahab's* humbling himself, the national Calamity was suspended, till his Son's Days: And in what pathetick Terms does our dear Redeemer weep over the lost Condition of his beloved *Jerusalem*! O *Jerusalem*! *Jerusalem: Thou that stonest the Prophets, and killest them that are sent unto thee; how often would I have gathered thee, as*

a Hen gathereth her Chickens under her Wings, and ye would not ! The Sinners in the Gospel are said to *grieve the holy Spirit ; to do despite to the Spirit of God, and to trample under Foot the Blood of the Covenant :* Yea, the holy Spirit himself is said to *pray, and to intercede for us, with Sighs and Groans that are unutterable.* Thus tender and compassionate has God express'd himself on our Behalf ! But if neither his own loving Mercy and Forbearance, the voluntary Sufferings of his Son, nor the pitiable Intercessions of the Holy Ghost, can prevail with us to depart from our Iniquities : If we are resolved to continue in our Wickedness, and boldly to defy Almighty Vengeance ; he will then (tired out with our repeated Guilt) whet his flaming Sword, and make ready his Arrows, against those Enemies, whom no Mercy will win over, nor any Threatnings terrifie into Obedience. Justice will be sure to strike, tho' late may fall the Blow ; and tho' but Ten righteous Persons in two such populous Cities, shall stop the impending Fate of *Sodom and Gomorrah*, yet for want of those Ten, the Fire and Brimstone

stone shall descend, and the Smoak of those reprobate Places, shall mount high as the Smoak of a Furnace. Exalted Villainy may prosper for a Time, and the most daring Impieties may meet with uninterrupted Success for a long Season; but it shall not be always so, for *in a little Time* (according to Scripture Language, and as we found it verified in the Fate of the Two unhappy Cities before mentioned) *the Lord shall judge the Earth with Righteousness, and he that shall come, will come, and pour out Destruction upon all the Workers of Wickedness.*

And this leads me to my *Second* Head of Discourse, which was, To shew you *the dangerous Consequence of neglecting and disregarding the great Mercy and loving Kindness of God:* Such Neglect being sure to be punished with the just and dreadful Execution of his fiery Wrath and Vengeance.

And certainly (my Brethren) a *fearful Thing it is to fall into the Hands of the living God*, especially if we consider what the Author to the *Hebrews* says, when he defines him to be *a consuming Fire*. With what Shame and Confusion of Face did

our first Parents quit their charming Paradise upon eating the forbidden Fruit? The angry Cherub, with a flaming Sword, now guarded the delicious Tree, and, not permitted to rove any longer through that entertaining Verdure, they were quite expelled, and doomed, the Man, to endless Toil and Labour, the Woman, to Pain and Sorrow in her Travail: *Cain* was a Vagabond upon the Face of the Earth, upon account of his detested Fratricide; and not only private Persons, but publick Communities are the Objects many times of God's Wrath and Vengeance. Nay, even the whole World is not able to screen itself from the Hands of Omnipotence. The Sluices of Heaven shall be opened, the Flood-Gates let loose, and in impetuous Torrents shall the Rain descend, in order to drown a guilty World, that would not be reclaimed at the preaching of the righteous *Noah* for One hundred and Forty Years together. They *eat and drank, and rose up to play; they married, and were given in Marriage*; unmindful of the Ark of *Shittim* Wood, and entirely disregarding the solemn Woes uttered by the Prophet;
nay,

may, they ridicul'd his blind Folly and Superstition, as they accounted it, 'till the gushing Streams from Heaven convinced them of their fatal Mistake; 'till the Tops of Houses, and the craggy Clifts of Rocks, would stand them in no longer stead; but, hungry, and thirsty, and tired out with climbing, their Souls fainted in them, and they were all swallowed up quick in the deep Abyfs of Waters. And, indeed, if we regard the Reason of the Thing, these Proceedings are no other than what God's Attributes necessarily require: He must be considered as a God of infinite Justice, as well as infinite Mercy, and as such, his Vengeance will not *sleep for ever, nor will his uplifted Arm always forbear to strike.* The Egyptians may choose, indeed, whether they will let *Israel* go, but upon *Pharaoh*, and all his Host, shall God's Wrath be poured out, 'till they be all swallowed up in the Red Sea.

The many Miseries and Devastations, the Plagues and Famines, the Thraldoms and Captivities, inflicted upon God's darling People the *Jews*, from the Time of *Moses*, even to the Dissolution of their City and Temple

Temple by the *Romans*, are all so many sad Instances of God's revenging himself upon a sinful Nation and People. But because in their last and final Overthrow by *Vespasian*, and his Son *Titus*, there seems to be something that peculiarly falls under this Head, let me require your particular Attention, whilst I immediately insist upon this great and terrible Judgment of the Lord: It must be a Heart of Adamant that would not relent at the unexampled Severities the *Jews* met with in their direful Catastrophe, so faithfully, and so pathetically recorded and handed down to Posterity, by the Pen of their own Countryman, the learned and warlike *Jew*, *Josephus Ben Gorion*. He observes, That it was the very same Month, and the very same Day of the Month, in which the *Jews* were carried Captive to *Babylon*, that their City *Jerusalem* was sacked by the *Roman* Power, or (to speak more properly) in which their own unnatural Heats and Animosities, their Feuds and Contentions, put a final Period to that once flourishing Nation. They had to deal with one of the best-natured Princes in the World; a gallant *Roman* Army was
their

their Enemy, that, flush'd with Victory, and long inured to conquer, disdained Cruelty and Oppression ; That was generous to Enemies, and brave, but not inhumane. But, alas ! what availed all the *Roman* Bravery, if the *Jews* had but been united amongst themselves : This was what was wanting : *Hinc ille Lachrymæ !* ——— Hence arose the fatal Source of all their Disasters, and what the *Romans* could never have brought to pass by their Prowess and Valour, great as it was, was effected by their own Party-Rage and Fury, by their own enthusiastick Seditions, and unaccountable Divisions. This poor blind City, now found the Truth of our Saviour's Prophecy : Her *Enemies* had compassed her round about with *Trenches*, and the whole *Roman* Army was in full March to succour and support the Siege. To remedy which Inconvenience, they divide into Five or Six different Parties, under as many different Leaders, and attack one another with the utmost Fury : Thousands were crucified without, that escaped to the *Roman* Camp, in order to work, if possible, upon their unheard-of Contumacy, and Ten thousands
were

were slain within by intestine Jars, and civil Broils. They set Fire to their own Magazines, and by that Means, introduced a Famine amongst them so severe, as their Hunger could not be satisfied, but by feeding upon Cats and Dogs; nay, and sometimes eating up their own Children, and preying upon their very Flesh. But these were but the Beginnings, as it were, of their Misfortunes: They were next attended with such ominous Presages of their fatal Overthrow, that Heaven and Earth seemed to combine to punish the accursed Obstinacy of this unhappy People. Now was the Time that God revenged himself upon them for the Crucifixion of his Son, and they found now, in a literal Sense, according to their Wish, his *Blood to be upon them, and upon their Children*. Nor did they want evident and immediate Fore-runners of this their Destiny. Witness, ye conscious Heaven and Stars! Ye bright illuminated Skies, and thou, O trembling Earth! The Elements shook, and were afraid at the Approach of the God of Vengeance: The Temple at Midnight was illuminated with a Mid-day Brightness, in
the

the Middle of which, at the great Festival, a Cow just then to be sacrificed, the holy Victim brought forth a Lamb. The heavy Eastern Gate of Massy Brass, flew open of its own accord, when, at another Time, 'twas Twenty Mens hard Labour to make it swing upon the Hinges, in order to open and shut. A Voice more than human proceeded out of the *Holy of Holies*, attended by a terrible Earthquake, and was heard to utter these Words, LET US GO HENCE: This is, by the holy Father *Chrysostom*, judged to be the Voice of Angels, who had stayed even thus long, in Hopes of the *Jews* Repentance, and finding them inexorable, were now about to quit and abandon that Place which had so long been their Residence and Possession. The flaming Troops that every Night were seen just hovering over the City to battle it in the Skies, the furious Onsets of aerial Force, the Noise of dying Persons, and the Clash of Arms, and, above all, the flaming Sword, just pointing over their Heads, were enough, one would think, to strike Terror into any but the seditious and hardened *Jews*; and they, insatuated

H

tuated still, and resolutely bent upon their own Destruction, interpreted every thing in their Favour, tho' never so plainly against them, 'till, at last, annoy'd by their Enemies, and more grievously destroyed by their own Swords (after all the Endeavours of *Titus* proved in vain to save their Temple) That, together with their City, was levelled to the Ground, and the poor and thin Remainder of the *Jews*, that could not disperse themselves by Flight, fell upon the *Roman* Swords, and Man, Woman, and Child, were put to Death, as a just Punishment for their vile Obstinacy and Transgressions.

And are not these Things, my Brethren, *written for our Ensamples, that we may hear and see, and do no more wickedly?* Let us proceed therefore, in the Third Place, to make a proper Application of what has been said to the sinful, and, for that Reason, sorrowful Condition, we of this Church and Nation, at present labour under.

Thirdly, And here, though Thanks be to God, the Case is not parallel betwixt Us
and

and the *Jews*, nor do I design it as such, yet still we may be allowed, with great Reason, to cry out with the Prophet to our own *Jerusalem*, *to be instructed, lest God's Soul depart from us; lest he make us desolate, a Land not inhabited.* I should much rather choose to cast a Veil over this melancholy Scene, than rip up afresh the bleeding Wounds of our *Sion*: But this would never answer; for little Hope there is of a Peoples mending, when they are not told to what a daring Pitch of Wickedness they are arrived; to leave it to their own Reflection, would be but to sow Pillows under their Elbows, and make them hug themselves in their Iniquity, 'till, in the End, it proved their Ruin. For my Part, I am resolved *to cry aloud, and spare not*; the opprobrious and scandalous Usage the Ministers of Christ sometimes meet with now-a-Days, shall not frighten me from discharging my Duty, and neither the Frowns of the Great, nor the Threats of the Wicked, shall hinder me from telling the House of Jacob *their Iniquity, and the House of Israel their Sin.* But in this Case, so complicated is unhappy Britain's Guilt, that where to

begin I know not, and when begun, would to God I could tell where to end! Within a small Number of Years, our national Crimes are arrived to such a Pitch, and our intestine Divisions and Animosities, so prodigiously encreased, as to flur the Annals of the wickedest of all our Forefathers. The Frauds of the late Directors of the *South-Sea*, in the Year 1720, will hand down to future Generations, an accursed Example of unprecedented Villainy! What was the *frequenting of Harlots Houses*, and the *neighing after their Neighbours Wives*, in the Times of the Prophet *Jeremiah*, compared to the guilty Secrecies of a MASQUERADE, or the INFERNAL SOCIETIES, erected in Defiance of God and Religion, that we have met with in our Days! How does it grieve me, when I am forced to tell you, that the heinous Sin of SODOM and GOMORRAH skulks no more? The leering Sinner sufficiently betrays himself by his effeminate Air and Mien; but notwithstanding all this, scarce blushes at the black Impiety. Drunkenness and Whoring, Luxury and Extravagance, Vanity and Pride, Ill-Nature and Detraction, Slander and

and Calumny, Irreligion and Blasphemy, never were more rife ; And from the Highest to the Lowest, in different Ranks and Degrees of Men, Treachery and Fraud, Rapine and Violence, Couzenage and Knavery, mean-spirited Artifice, and self-designing Interest, seem to meet with too universal an Approbation. As for prophane Swearing and Cursing, our Youth, nay, our very Children, shall, uncorrected, curse you to your Face.

O my God, with what slow-paced Vengeance does thy Wrath proceed ! and how kind and merciful art thou to the Wicked and Undeserving ! But for Fear all this should not be enough, we endeavour all we can, by Party Rage, to distract and divide ourselves. Senseless Names, and odious Distinctions, are still kept up, and we prosecute one another with inveterate Rage and Malice, when perhaps, we all, or, at least, the much greatest Part of us, mean the same Thing. As I take it, the true Interest of *England*, the Welfare and Prosperity of the King, and the Liberty and Property of the Subject, the Encrease of our Trade, and the Flourishing of our
Manu-

Manufactories, are what we all would be thought at least to drive at: Let us but all join with Hand and Heart, and unanimously pursue those noble Ends, and we shall soon find our Happiness to break in upon us, and as a Mist before the rising Sun, our senseless Divisions shall be scattered and dispelled. Alas! What are Party-Distinctions but Names invented by crafty Knaves, to keep Fools divided, 'till, by that Means, they have an Opportunity of gulling them out of their Properties? Attach not therefore yourselves to any Party, but steadily pursue the true Interest of your Country. Look upon the MAN, not upon what he is called; see whether common Honesty and good Morality shine in his Actions; whether his Religion is real and unfeigned; if he is in any publick Employ, whether the true Interest of his Country, both in Church and State, be principally at his Heart; and when you find him answer in these Respects, he is worthy your Friendship, and, let him go under what Denomination he will, 'tis such Men that must, and will, be the Support of *England*, and her surest Help
in

in Time of Trouble. On the other Hand, that MAN who is of a sneaking, dishonest Spirit, who will, when a fair Opportunity offers, defraud and circumvent his Neighbour, or even cheat the Publick ; that Man, who in a publick Capacity, is of so narrow a Soul, as to prefer Gold to the Good of his Country, and is ready to sacrifice the Interest of those for whom he is concerned, for a Place at Court, or for the Sake of some other ambitious View ; who will stick at nothing that is dishonest, and makes a Jest of Religion ; that Man, tho' he were called a Saint, be sure to avoid him ; and you will readily, I believe, bear me witness, how prejudicial such Persons must needs be to publick Credit too.

I can't close this Head without observing to you, how much the Church of *England* has lately been rent by Schisms, and divided by Heresies ; Even *her own Sons have forsaken her, and those that have eat of her Bread, have laid great Wait for her* : The Doctrine of the ever-blessed and adorable TRINITY, so strenuously maintained by her in her Articles and Canons, have been attack'd with more than *Arian* Subtilty ;

tilty ; the comprehensive Doctrine of SINCERITY AT LARGE, has been insisted upon, on purpose to puzzle the Minds of sincere Christians ; and CHURCH AUTHORITY has been declaimed against by those who had at that very Time, the immediate Exercise of it from this very Church, and when they have been advanced to higher Stations and Dignities, have held them in direct Opposition to their new-laid Scheme. With respect to such Persons as these, who openly contend against the fundamental Doctrines of Christianity, and yet wait at the Altar, well may our Church make her Complaint in the Words of the Royal Psalmist, Ps. lv. ver. 12, 13, 14. It was not an open Enemy that hath done her this Dishonour, for then she could have born it ; neither was it her Adversary that did magnify himself against her ; for then peradventure she would have hid her self from him : But it was even you, my Companions, my Guides, and my sweet familiar Friends. But what shall we say ? or what remains to be done, but for every one of us to take these Things into serious Consideration, and to remember well, that though God is slow to execute his

his Vengeance, yet he will not always restrain his hot Thunder-Bolts; his Arm shall one Day be made bare, and dreadful Lightnings shall proclaim his Coming; *his Soul shall depart from us, and we shall be desolate, a Land not inhabited, unless we endeavour, by a sincere Repentance, to turn from our wicked Ways, and amend, and strive, as much as in us lies, to heal our Breaches and unite our Divisions: O then! if the terrible Vial of God's Wrath, so signally poured out upon the stubborn and unrelenting Jews, or the fatal Consequences of our own domestick Feuds and Enmity, can prevail upon us, let us all endeavour to walk worthy of the * Vocation with which we are called, with all Lowliness and Meekness, with Long-suffering, forbearing one another in Love, endeavouring to keep the Unity of the Spirit, in the Bond of Peace, that we may be one Body and one Spirit, even as we are called, in one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.*

* Gal. iv. 1, 2, 3, 4, 5, 6.

To whom, with the Son, and the Holy-Ghost, Three Persons, and One ever blessed God, be ascribed, as is most due, all Might, Majesty, Power, Dominion and Authority, henceforth and for evermore. AMEN.

The END of SERMON II.



*The Duty of Christ's Ministers, and
the Offence by some taken at their
Doctrine, considered.*

IN A
S E R M O N

Preached at

St. NICHOLAS'S CHURCH,

IN
GREAT YARMOUTH,

APRIL *the 8th.* 1724.

By ROBERT CAMELL, L.L.D. Rector of
BRADWELL in SUFFOLK.

L O N D O N:

Printed in the YEAR, M.DCC.XXVI.

The Duty of Officers and
the Officer's Duty to their
Duties, &c.

SERMON

By the Rev. J. C. ...

GRANT, FARMINGTON,

APRIL 1854.

By the Rev. J. C. ...

LONDON:

Printed at the Year Book Office.



SERMON III.

Galat. iv. 16.

Am I therefore become your Enemy, because I tell you the Truth ?



THE Text contains a Question put by St. Paul, to those foolish *Galatians*, who had lately hearkened to the Suggestions of some evil Teachers, who were for imposing upon them the whole Burden of the *Jewish* Yoke, and persuading them, that to be true Christians, and Gospel Converts, they must submit to Circumcision, and perform an exact Obedience to the Law of *Moses* : And so deep-rooted was this Error in

in their Minds, that it had almost choaked the good Seed sown by *St. Paul*, and very much prejudiced them against their once darling Apostle. They of whom he bare Record, *that, if possible, they would have plucked out their own Eyes for him*, ver. 15. were now ready to object against his *Infirmity in the Flesh*, ver. 13. and were very fond of exchanging the sound and orthodox Doctrines that he taught, for the more modern and upstart Notions of those, whose main End it was to separate and divide them from the true Flock of Christ: They look now upon the Apostle with an evil Eye, and are extremely jealous and suspicious of whatever he undertakes to persuade them either to believe or to practise: This unusual Shyness and awkward Disposition of theirs, could not but be taken Notice of by the Apostle, and therefore, revolving in his Mind those great and solemn Truths for which CHRIST JESUS dyed, and which they had formerly by him been acquainted with, but were now ready to swerve from; he would know of them, whether upon a fresh, and more open, and clear Manifestation of them, they were so abandoned of all

Serm. III. *Christ's Ministers, &c.* 71

all Sense of Vertue and Religion, or of their own eternal Happiness or Misery, as to think him their Enemy for making known to them the Truth and the Light, and faithfully paving the Way to their Happiness both here and hereafter : *Am I therefore become your Enemy* (says he) *because I tell you the Truth?* A Question that could not fail, surely, of its due Weight and Efficacy, when urged by the Authority of an Apostle ! And I could wish (my Christian Brethren) that there were no Occasion for Christ's Ministers, now-a-Days, to ask the same Question ; but such is the captious Temper of the Age we live in, that the *Preachers of God's Word shall be censured for a faithful Discharge of their Duties* ; their Doctrines shall be toss'd to and fro, and scann'd by idle Minds, and whatever thwarts the reigning Vices and commanding Impieties among us, is too often look'd upon as an *oblique Reflection upon particular Persons*, and the *Prudence of the Preacher* is called in Question, when he endeavours to turn the Wicked from their evil Ways. The *modish Vices* and *genteel Impieties* of the Age ought (it seems) to be passed over with a regardless Eye,

Eye, for fear of giving Offence to the Great and Mighty. The *Men of Figure* must be suffered to sin securely, and go on in the broad Path to Destruction, without any Contradiction : But how then do we watch over your Souls ? Was the Prophet commanded to *cry aloud, and spare not*, and did the Apostle *rebuke some sharply, that they might be sound in the Faith* ? and shall not we, the Ministers of Christ, in Compliance with the Apostolical Injunction, *be instant in Season, out of Season, and with all Boldness reprove, rebuke, and exhort*, as they that must give an Account ? What is it we have to fear ? Shall the Frowns of the Vicious be put in Competition with those of the angry Judge at the last Day ? Or shall we courageously discharge our Duties, in telling the Wicked of their Ways, and by that Means clear ourselves in the Eyes of God, that we may not in the End be ashamed before Men and Angels ? By God's Grace, this shall be our Resolution, and this our Labour in the Lord. To convince you of the Necessity of this our Conduct, I shall from the Words of the Text lay before you ;

First,

First, *The Nature of our Duty, and the strict Injunctions the Holy Scriptures lay upon Us of the Clergy, faithfully to discharge our ministerial Function.*

Secondly, *From hence I shall deduce the Unreasonableness of any Person's being offended or taking this ill at our Hands.*

Thirdly, and Lastly, *I shall give you some Directions how to avoid taking Offence at Us or our Ministry.*

First, As to the Nature of our Duty, 'tis of the highest Honour and Importance, that God, who at fundry Times, and in diverse Manners, spake to our Fore-fathers by the Prophets, has, in these latter Days, made himself known by his Son; that Son made choice of Twelve Apostles, to preach to the World the glad Tidings of Salvation; those Apostles deputed and ordained their immediate Successors, from whom, thro' a long Succession, the Ministers of Christ have to this very Day continued, and shall do so to the World's End. Our Business

is to be burning and shining Lights in our Generation, *to lighten the Paths of those that sit in Darkness, and in the Shadow of Death, and to guide their Feet into the Way of Peace.*

The Depravity of human Nature, ever since the Fall, made it very necessary, that there should be Guides to conduct us in the right Way: They were appointed by God himself, under the different Dispensations of the Law and the Gospel, and by him instructed and qualified to perform their great Office: Hence arose the holy Visions of the Prophets, and the divine Precepts of the Apostles; and hence it is, that good Men, in all Ages, have been more eminently dignified and distinguished, and by being made Partakers of a double Portion of God's holy Spirit, were set apart to minister in holy Things: God did not leave us in the Dark, to direct our Feet in the thorny Paths of true Religion and Virtue, but has appointed us reverend and holy Guides, to conduct us in our Journey to the heavenly *Jerusalem*. We have faithful Pastors that are to watch over our Souls, to warn us of approaching Danger, to comfort us in Tribulation, and
the

Serm. III. *Christ's Ministers, &c.* 75

the Hour of Distress, and to furnish us with proper Assistances in our Christian Warfare: And so necessary is all this to our being good Christians, that St. Paul, in his Epistle to the *Romans*, Cap. x. 14, 15. in a beautiful Climax, asks, *How any should believe in him, of whom they have not heard? And how shall they hear (says he) without a Preacher? And how shall they preach, except they be sent?* People cannot be supposed, you see, to hear and receive the engrafted Word, without it be made known to them, and that too, by those Persons who have a peculiar Commission and Authority to teach them. To shew you of what Moment and Concern our high Vocation is, our dear Redeemer has told you, that *he that despiseth us, despiseth him, and he that despiseth him, despiseth him that sent him.* Very honourable surely then, must our Employment be, when the least Affront offered to us, is taken as if aimed at the blessed Jesus, and every vile Reproach that we are loaded withal, terminates in the Lord of Life and Glory. Consider this, ye prophane Scoffers at holy Things, ye that love to spend your idle

Wit and Raillery upon God's Ministers: If their venerable Employment will not shelter them from your Arrows of Detraction; if their sound and primitive Doctrine, cannot restrain your licentious Tongues; if their exemplary Lives and Conversations, their painful and hearty Endeavours after your Welfare, and all the Charms of Uprightness and Integrity, cannot move you, think who it is your piquant Mirth reviles, and against whom your pointed Malice is directed; think what Vengeance shall be shower'd down upon your devoted Heads, by Him who is Omnipotent, and dwelleth in the highest Heavens. There will come a Time, when the Servants of the most high God, that shew unto you the Way of Salvation, shall see their Enemies recompensed according to their Deserts. And as our Employment is very honourable, so is the faithful Discharge of it, of the utmost Importance to Us, as well as to You: *We know the Terrors of the Lord, and therefore we persuade Men.* If you look into your Bibles, you will find the Pastoral Care urged with all the winning Motives of an
all.

Serm. III. *Christ's Ministers, &c.* 77

all-merciful God, and the Neglect thereof exposed to the angry Denunciations of his eternal Wrath and Vengeance. We are to watch over your Souls; how? As those (my Brethren) that must give an Account, and that not a careless or slight one neither, for, as far as I can find, your Blood shall be required at our Hands, and if we be either afraid, or ashamed to tell the Sinner of his wicked Ways, he shall perish in his Iniquity, as a just Reward due to his Transgression; but for his guilty Soul, for want of a previous Warning from us, dreadful and severe shall our Account be another Day: We are *to watch in all things, to endure Afflictions, to do the Work of Evangelists, to make full Proof of our Ministry, to stop the Mouths of unruly and vain Talkers, to rebuke them sharply, that they may be sound in the Faith.* We are commanded to speak the Things that become sound Doctrine; in all Things to shew our selves Patterns of good Works, in Doctrine, Uncorruptness, Gravity, Sincerity, sound Speech that cannot be condemned; that they who are of the contrary Part, may be ashamed, as having no ill Things to say of

us :

us: We are to speak as the Oracles of God, and commending our selves to every Man's Conscience in the Sight of God, to *preach not our selves, but Christ Jesus the Lord, and our selves your Servants for Jesus's sake.* And all this we are commanded to do at the Peril of our own Souls: For This it is, that we are separated from the World, and sequester'd from all secular Employments, that we should be the more at Leisure, to watch the many subtle Designs of your spiritual Enemies, and the better able to manage those Weapons of our Warfare, which are not carnal, but mighty, thro' God. We can do nothing against the Truth, but for the Truth, and are bidden to use Sharpness, according to the Power which the Lord hath given us, to your Edification. We are not to seek to please Men, for if we please Men, we shall not be the Servants of Christ. These are the express Words of holy Scripture concerning Us and our Duty: What think you then? Is it not more than a little unhappy for us, to be evil thought of, for a right Discharge of our Duty? When we are commanded to speak, must the
the

Serm. III. *Christ's Ministers, &c.* 79

the Boldness of the Gospel Preacher be sunk into an inglorious Silence? Or, shall we, with the Apostles and primitive Christians, when they were forbid to preach Christ, return for Answer, *Whether it be right in the Sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the Things we have seen and heard?* I trust this shall be our Answer; and, I hope in God, this our Perseverance unto the End (however thought of here) shall be amply rewarded hereafter.

I proceed now, in the *Second Place*, to shew you from hence, *the great Unreasonableness of your taking Offence at us, for the faithful Discharge of our Duty.*

Under which Head, I cannot but observe to you, how much you degenerate from Christianity by this Behaviour: There is that inherent Turpitude in Vice, that it always loves to put on a Mask of Virtue; and however wicked the World in general is, few care to be thought so: This Disposition, I perceive, is too prevailing, even amongst those that call themselves *Christians*; for which Reason, when the
Preacher,

Preacher, as in Duty bound, *cries aloud, and spares not*; when he tells Jacob of *their Transgressions*, and lays before the House of Israel *their Sins*, immediately the conscious Sinners are alarm'd; every one imagines himself to be *particularly* aimed at, and all our Denunciations of God's Judgments in *general*, are *personally* applied, and each guilty Soul, by too great an Affectation of being thought *Innocent*, betrays, perhaps, his *Crime*; and if his Shame works in him a godly Sorrow, and *Repentance not to be repented of*, well it is; but, alas! few Instances do we find of this kind: That Discourse that would make even a *Felix* tremble, will meet with no better Success than, *Go thy Way for this Time, when I have a more convenient Opportunity, I will send for thee again*: Many of ours now-a-days, I fear, meet with much worse; and some are grown so very wicked, that, truly, if they don't like the *Doctrine*, that is, if it thwarts their *vicious Inclinations*, they are resolv'd they will hear the *Minister* no more; so far worse than *Felix*, that they never wish for another Opportunity, but sit down resolved not to be troubled any more with
ungrateful

Serm. III. *Christ's Ministers, &c.* 81

ungrateful Subjects, but to go on in an uninterrupted State of sinful Security ; nay, perhaps, so far will their *Malice transport* them, that the holy Men of God shall sometimes be *reviled*, and the faithful Ministers of Christ, shall, either by *private Grudge*, or *publick Upbraiding*, be made sensible of their *impious Resentments*. And so let it be, for herein is our Glory, and this our great Joy and Comfort, that we rejoice to do the Will of him that sent us. Our Business is to combat the Prince of Darkness, and, as much as in us lies, to destroy his Dominion ; and, tho' one Part of our Work consists in laying down the *rational Grounds* of Christianity, and in endeavouring to convince the *Minds and Understandings* of Men, how *reasonable* our Service is ; yet I must not forget to tell you, that the other and the more considerable Part of our Labour is, to endeavour to *eradicate* those *Lusts and Passions* that are continually warring against the Soul ; for what avails a lifeless and dead Faith ? To believe the Doctrines of Christianity, and not to practise its Precepts, is so far from being of any real Service to us, that

it were better for us never to have heard of the Name of Christ, than having heard, not to depart from Iniquity. I question not, but many of you believe as you ought, but is your Practice accordingly? *Thou* that believest the *Commandments*, darest thou commit *Adultery*? Are the *sublime Truths* of the *Christian Religion* readily embraced by thee, and yet dost thou live at *Enmity* with thy *Neighbour*? Or art thou guilty of any one *habitual Sin*, that is inconsistent with a *regenerate State*? If you be, 'tis our Duty to tell you of your Danger, and as we tender our own Souls, as well as yours, to warn you to flee from the Wrath to come: Assure your selves the Notions that some would fright us with, of being thought too warm in the Pulpit, shall never deter us from the due Discharge of our Duty: Can we be too forward in the Cause of our dear Redeemer? Or can we be too zealous, when the only End we aim at, is to save our own Souls, and the Souls of those committed to our Charge? In pursuance of which laudable End, we shall never, I hope, be wanting, in *rousing* the *Sinner* from his *fatal*

tal Lethargy; we shall always be ready with the Prophet, to pronounce a solemn Woe against the *Drunkard*; to tell the *Whoremongers* and *Adulterers*, that God will judge them; to let the *Covetous* know that God abhors them; and if there be any other reigning Sins, that deserve to be taken particular Notice of, we shall free our own Souls, by letting you know the Danger of yours. The black and dark Night shall never screen the *Harlot* from our Animadversions; nor shall the *skulking Sodomite* be pass'd over in Silence, when his flagrant Impieties demand the just Vengeance of an enraged God. What an Answer, do you think, we shall have to make at the great Tribunal, when the guilty Souls shall, with wringing Hands, impeach us before the divine Majesty, and lay it at our Doors, that they are doom'd to eternal Misery? When they shall cry out aloud for Justice to be done upon us, in that we did not warn them of their imminent Danger, and with unavailing Sighs and Groans, reflect upon the Possibility there might have been (upon such Warning) for them to have escaped the Lake of Fire and Brimstone?

Our Answer then must be, that we were *afraid* to speak to them, and *ashamed* to tell them of their Faults, for fear of giving Offence; and the high Station they were in, in this World, had more Influence upon us, than the Obligations we lay under to the Discharge of our Duty: How far this Plea will be allowed, I need not tell you; all I can assure you, is, that it shall never be made, if it be in my Power to prevent it. I hope we of the Ministry shall never want Courage, and Constancy to go on in that Good we have begun.

And that you, whom we are set over to instruct, may be brought to a better Mind, give me leave, in the *Third* and *Last* Place, to lay before you some useful Directions, by following of which, you may avoid taking Offence at us, and our Ministry.

III. And in the first Place, let *not Sin reign in your mortal Bodies, so as to obey it in the Lusts thereof*: It's a shrewd Sign of Peoples not being as they should, when they are ready to fret and be angry at the Reproof of those Vices, to which they
are

Serm. III. *Christ's Ministers, &c.* 85

are conscious they themselves have been most addicted. If God's Judgments fall heavy upon such Sinners, better certainly they should be told of it here, than burn for ever for it hereafter ; the Way is for them to keep themselves innocent, and then they need not fear being *affronted*, when they are not at all *concerned* ; but when the *guilty Blush* arises, and their *Consciences* fly in their *Faces*, then it is that the Devil puts them upon finding Fault with the *charitable Caution*, and their inward Guilt makes them *snarl* at the *unpalatable Truth*. The good Christian, that goes on with a comfortable Assurance of the Favour of his heavenly Father, can calmly hear the Terrors of the Lord. Is he in a *married State*? He is conscious to himself of no Injury done to the *Wife* of his *Bosom*, and for that Reason is not afraid of that Judgment, that shall inevitably fall upon the Pate of the *fly Adulterer*. Are his Circumstances plentiful, and his Revenues great? His Charity shall be sure to be diffusive, and his indigent Brother shall always be sensible of his Beneficence. In like Manner, in whatever Station Providence

dence has placed him, in all, he acts the Christian, and so lives, as he is not afraid to die: His Sins don't stare him in the Face; and as he lives peaceably, he is sure to die comfortably. Thus should ye behave your selves, and this would be an effectual Method to hinder your taking Offence at these Doctrines of the Cross, which if we preach not unto you, Woe is unto us, and to our Generation.

Secondly, Let me advise you not to be over-hasty, in passing rash Judgments upon whatever Discourses you shall hear: 'Tis an Humour too prevailing in the World, to be prejudiced against particular Persons, and every one makes himself a Judge of the Performance of a Minister, not considering whether he be qualified for such Judgment or not. The Manner and Way of handling divine Truths, may, perhaps, be very different in one to what it is in another; but from both, you may, if you please, reap great Profit to your Edification, and your Business is to treasure up in your Minds as much as you can, for your Soul's Health, not regarding the particular Niceties in which some may be superior to others.

others. You may, with due Attention, reap great Benefit from any ; and certainly the arduous Employment that we are concerned in, should make you take in good Part, even weak Endeavours, and not reject the kind Assistance of the meanest Labourer in the Vineyard ; 'Tis a Labour of Love that we are concern'd in, and great is the sacred *Depositum* committed to our Charge ; for we watch over your Souls.

Thirdly, and Lastly, To all this, let me earnestly beg of you to come to Church with Hearts and Minds duly prepared, with humble and contrite Spirits, which, in the Sight of God, are of great Price ; for, to the Pride of the Heart, I fear, it is owing, that so many Offences are taken ; this makes too many appear at a Sermon, not because they take themselves to be concerned in it, but to criticize upon the Discourse, and, according to their giddy Fancies and wild Determinations, give a Character of the Preacher. In the mean Time, every good and humble Christian is heartily taken up in laying hold of what is good and profitable for his own Soul, and lays up in
his

dence has placed him, in all, he acts the Christian, and so lives, as he is not afraid to die: His Sins don't stare him in the Face; and as he lives peaceably, he is sure to die comfortably. Thus should ye behave your selves, and this would be an effectual Method to hinder your taking Offence at these Doctrines of the Cross, which if we preach not unto you, Woe is unto us, and to our Generation.

Secondly, Let me advise you not to be over-hasty, in passing rash Judgments upon whatever Discourses you shall hear: 'Tis an Humour too prevailing in the World, to be prejudiced against particular Persons, and every one makes himself a Judge of the Performance of a Minister, not considering whether he be qualified for such Judgment or not. The Manner and Way of handling divine Truths, may, perhaps, be very different in one to what it is in another; but from both, you may, if you please, reap great Profit to your Edification, and your Business is to treasure up in your Minds as much as you can, for your Soul's Health, not regarding the particular Niceties in which some may be superior to others.

others. You may, with due Attention, reap great Benefit from any ; and certainly the arduous Employment that we are concerned in, should make you take in good Part, even weak Endeavours, and not reject the kind Assistance of the meanest Labourer in the Vineyard ; 'Tis a Labour of Love that we are concern'd in, and great is the sacred *Depositum* committed to our Charge ; for we watch over your Souls.

Thirdly, and Lastly, To all this, let me earnestly beg of you to come to Church with Hearts and Minds duly prepared, with humble and contrite Spirits, which, in the Sight of God, are of great Price ; for, to the Pride of the Heart, I fear, it is owing, that so many Offences are taken ; this makes too many appear at a Sermon, not because they take themselves to be concerned in it, but to criticize upon the Discourse, and, according to their giddy Fancies and wild Determinations, give a Character of the Preacher. In the mean Time, every good and humble Christian is heartily taken up in laying hold of what is good and profitable for his own Soul, and lays up in
his

his Mind whatever may be of real Service to him in his spiritual Interest. Those angry Denunciations of God's Wrath and Vengeance to be poured out upon all hardened Sinners, are no other than what every pious Person finds in his Bible, and what the same Bible, under the severest Penalties, enjoins God's Ministers to denounce; and therefore it should be the Business of every one to keep himself innocent from these great Offences, and, *with all Meekness to receive the ingrafted Word, which is able to make them wise unto Salvation;*

Which Salvation, that all here present may happily attain unto, God of his infinite Mercy grant, for the Sake of our dear Lord and Saviour, Jesus Christ. AMEN.

4 AP 65

F I N I S

